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On With the Miracle!

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Provided by the Board on Christian Education

For May 30—Daniel Stands By
His Convictions

Daniel 1

Many people are saying that fatalism is one of the major evils of our time. Fatalism is the acceptance of the idea, in one form or another, that man is a victim of his environment, and that he can do nothing but accept and conform to forces which determine his life and lot. The cults which emphasize such a conclusion are numerous, among them are astrology, numerology, behaviorism, determinism, and worse still the unnamed tendency to accept the inevitability of a third world war, leaving man no choice in the matter at all.

It is a good time, therefore, to read the first chapter of Daniel and to face this fundamental religious conviction that man is responsible for his actions and choices and that events are molded by these choices, and not the other way around. Daniel purposed in his heart, and events took their significance from that fact. The particular dietary laws of Judaism are not important at the moment, but the fact that Daniel decided to live by them, and not by the customs of Babylon, is important. History turns upon human decisions to live by God's purposes in so far as men can see them. It does make a difference what we do, and we are not bound to do what everybody else does. There is still room in the world for human freedom, and perhaps Daniel can help us to see that again.

There is also a strong support to the testimony of simplicity in this story. One of the most important strains of religious living in Judaism insisted upon the simple life, and throughout the history of Christianity this emphasis has again and again appeared. In the history of Friends it is one of the central testimonies. It runs all the way through our way of living, not only affecting our dress and address, but also our speech, our understanding of theology, and our relationships with people. Jesus spoke in this simple language, and the trouble is not that he is hard to understand; the trouble is that he is so easy to understand that people often try to make his words mean something else. It was the common people, of simple understanding, who heard him gladly and who carried forward his message.

Furthermore the Book of Daniel declares, by inference at least, that wisdom is a by-product of disciplined sincerity. There is a real and deep relationship between a life of sincerity and the achievement of wisdom. I have known several persons who seemed to me to possess discernment and penetrating spiritual insight, and they have always been people who disciplined their own lives and in whom one felt a profound sincerity. Such wisdom is not to be had on any easy terms, and there are no short-cuts to its attainment. Daniel and his friends were found to be wise after they had purposed in their hearts, and after they had refused the easy living of the court, and after they had practiced the simple living of their forefathers.

Do we often find ourselves without the power to do what we feel needs to be done? If so, the fault may be in the fact that we have not inwardly prepared ourselves, or rather been inwardly prepared by God, for our work.

Questions:

1. Can you think of some places at which we should stand against society, and purpose to live by another standard?

2. Is it harder for us to practice simplicity today than it was for our forefathers?

3. Where is the testimony of simplicity needed most?

RUSSELL E. REES

For June 6—Men Who Dared to
Stand for God

Daniel 3, 6

At a small meeting of members of the historic peace churches not long ago, it was said that we often seem to be stronger when we are protesting against an evil than when we are proposing positive action. That is universally true. The Declaration of Independence was easier to write than the Constitution and the Bill of Rights. Even in our peace testimony we are strongest in our negative witness against war. When we undertake to say what should be done positively we sometimes fall apart. People will often unite against an evil, but quarrel when the evil is past and reconstruction begins.

This lesson from Daniel illustrates the power of a negative witness. Soci-

ety hates the non-conformist. Those who refuse to bow the knee must be prepared to pay a price for it. Where should men take a stand and refuse to go along with an evil society? There must come a time, if our religion is important, when we do draw the line and say thus far and no farther. Where shall we tell our young men to draw the line in regard to the draft law? Shall they refuse to register, or refuse to report when called or refuse to put on the uniform? Or is that too late, and should we refuse to pay the taxes which go to make war?

There is much food for thought in this story. Daniel and his friends not only refused to bow down and worship the golden image, but they did also worship—at least Daniel did, with his windows open, three times a day. His non-conformity was without concealment; it was the very same thing he had been doing for a long time before.

The habit of religious devotion is priceless. In the first place one does not have to waste any time deciding about it, and in the next place it provides a background for devotion in times of stress and strain. Because Daniel had been in the habit of praying with his windows open he did not have to waste precious time or precious spiritual energy in deciding whether or not he was to continue.

It is a serious thing to stand for God against society. The three young men who did so here had to be prepared for all consequences. They had no knowledge as to whether or not God would save them. They had to have what is called a "but-if-not faith." What happens if God does not step in? You must remember that thousands of Christians have been martyrs. Many early Friends suffered terrible things for their faith, some even giving their lives. In what do we believe sufficiently to say, "God is able to save us, but if he does not, still we will do what we know to be right"?

It is probable that each of us has a different place at which to draw the line, but there is no doubt that Christianity has gone forward because this attitude is implicit in the teachings of Christ. No man having put his hand to the plow and looking back is fit for the kingdom of heaven. There is a point of no return in our consecration, a place beyond which, as Christians, we cannot be pushed or pulled. It is the point at which a man determines to stand for God against the world.

Questions:

1. Why is a negative position easier to hold than a positive one?

2. Should we go along as far as we can with society, or should we make our break at the earliest possible point?

RUSSELL E. REES

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EDITORIALS

Poll on Quakers and Drinking

WE have received many letters from Friends protesting the publicity in the press regarding Quakers and drinking. From the report of a poll of less than five hundred persons in the Philadelphia area the newspapers have finally placed the whole Society of Friends in a very bad light, indicating that the vast majority of Friends drink alcoholic beverages.

The Friends Temperance Association of Philadelphia placed no such unbounded appraisal on this limited investigation. They are equally disturbed with the results of their poll. Their chairman, Donald Gay Baker, writes in *The Friend*: The man who believes in peace until war comes, who believes in abstinence from alcohol until liquor is offered him, who believes in racial equality until a Negro sits next to him, who believes in freedom of speech until someone criticizes him; in short one who professes Christianity until it becomes a little awkward for him to practice his profession, may, for all I know, lead a pleasant enough life, but is probably the best ally the devil could ask in delaying the growth of a truly Christian society.

To Friend Baker's words we echo a hearty "Hear! Hear!" Confronted with this bad, though limited recording, as Quakers we must not dodge. What is the truth about Friends and alcoholic beverages? No one knows the percentage, but we know, to our regret, that there are members who drink. So long as there is one, that is too many.

Another Somersault in Washington!

FIRST of all, the United States representatives pushed the partitioning of Palestine. Seeing the difficulty of facing it out with the Arab world, or for other reasons, the Government reversed its policy. In the meantime, the Jews took partitioning into their own hands and declared the existence of a new Jewish state. Immediately the President declared our recognition of a *de facto* government. Now, after the somersault watch for a "back flip" if the Arab forces make fast military gains and the Jewish state wanes in a terrible massacre.

Palestine offers a historical picture of diplomacy at its worst — two deeds to the same piece of land through the conflicting promises of Great Britain—and now the continued vacillating policy of big nations who so easily dominate the small nations. Fundamentally it is an attempt to keep the cooperation

of both Jews and Arabs, an attempt to "carry oil on both shoulders."

No one would call the Palestine problem an easy one—not after bungling policies of the big powers have brought it to the present unhappy state of affairs, but that hardly justifies foreign relations without principle.

The air is laden with hatred and vengeance—and the fumes of petroleum!

Screening the Comics

IT is gratifying to see the awakening of some American communities to the subtle tyranny of "comics." Not only church groups, but also other citizen organizations are going into action. It is futile to rail against juvenile delinquency and pay no attention to the seed beds of crime which this form of commercialized vice is planting and cultivating. Not all "funnies" are bad, though few of them are "funny," but many of them furnish the chief reading material for many children and, strangely enough, for their parents. As in liquor and other commercialized evils there are persons and corporations that are always ready to exploit every potential market at the expense of persons. It is especially sinister when the minds of little children are so exploited and the streams of civilization are polluted at their source. "Whoso shall offend one of these little ones . . ."

"O Rest in the Lord"

WE are often very, very busy with good works. Committees and conferences claim exacting days and hours from our lives. Or we are pressed with home and business duties, trying to arrange our affairs. Often we have an intense sense of busy-ness—pushing about the pieces of a good world into their proper order. But tomorrow and its life is not a mechanism or a structure, it is an organism, something to be grown rather than built. For busy people with social concern the time of worship should mean rest that is not mere tranquillity, but rest that is deeply recreating, opening again the springs of life out of which today and tomorrow flow. "All my springs are in thee."

E. T. E.

For a Holy Imagination

By Charles A. Lampman

JESUS is attractive to the imaginative spirit. The unimaginative mind and heart cannot fathom "the unsearchable riches of Christ." Christian achievement, advancement and production are measured in terms of one's ability to grasp the practical values of the unseen aspects of life. "The fruit of the spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control."

The unimaginative individual relates his entire system of values to that which can be seen; to the temporal factors of life with which man is concerned. His primary judgments are based on statistics, logic, scientific fact, profit and loss. Cold, hard cash; bread; physical stamina, laboratory data; social approval; and obedience to the law of the land are all that he wants or feels that he needs. His religion becomes a reliance upon the substantive and the tangible, but "man shall not live by bread alone."

DEADLY LITERALISM

Jesus came to dwell among an unimaginative people. Ceremonialism and legal observance had eaten at the core of a religious faith and practice that had the *potentiality* of becoming vital and significant, but the imaginative quality had been superseded by rigidity and formalism. For one to sit down to the meal without washing his hands, or to pick an ear of corn on the Sabbath day even when one is hungry, or to mingle with publicans and the nominally irreligious, or to minister to the sick on the Sabbath were unforgivable. For one to be able to boast of tithing and of fasting twice in the week, and to be grateful that one is not in the deplorable condition of other men, was regarded as the high-water mark of personal virtue. The sad commentary descriptive of the loathsome complacency with "practicality" in religion was made by the biographer: "He came unto his own, and his own received him not."

This masterful Man of Galilee tried to talk to his contemporaries of heavenly truths, but they simply interpreted his sayings in terms of the earthly. Recall the incident of the interview with Nicodemus, toward the close of which Jesus is forced to say, "If I told you earthly things and ye believed not, how shall ye believe if I tell you heavenly things."

It was even very difficult for the twelve disciples to comprehend the

breadth and length and height and depth of his message and mission. Much of the time they were thinking of how they themselves were to be elevated to high positions as members of his cabinet. Up to the very eve of the crucifixion the apostles were indulging in quarrels for place and position—"There arose also a contention among them, which of them was accounted to be greatest." Even they lacked imagination at times. They slept through the critical moments of dark Gethsemane. When a friend was most needed, Peter denied that he even knew the Nazarene. Judas turned traitor for the love of a jingling money bag. An alabaster box of ointment was valued in terms of its monetary worth rather than in terms of a significant devotional gesture.

One young man with a wealth of character as well as with a wealth of this world's goods asked Jesus' advice about what good thing he could do to inherit eternal life. Jesus, after discovering his devotion to the law and to the commandments, suggested a doorway into a larger life for him—that of generous distribution of his possessions for benevolent purposes, "but when the young man heard the saying, he went away sorrowful; for he was one that had great possessions." Oh what he could have done had he used his imagination!

RESPOND OR DIE

In the incident referred to as "the cleansing of the temple," the priests had allowed invasion of the precincts of the temple itself by the traffic in sacrificial animals and in the coins required to pay the temple dues. Amid the varied sounds and smells of a cattle and bird market, and the chaffering and cheating of the dealers, prayer was impossible for Gentiles in the only court they were permitted to enter.

When Jesus by the sheer force of his personality ended the traffic for the time, the chief priests became as zealous for the death of Jesus as the Pharisees had been. Not only had he struck a blow at their lucrative monopoly and humbled them in the eyes of the laity; he had endangered the public peace, and so rendered insecure the authority which they held under Rome. Experiences similar to this throughout his public ministry led the Man of Compassion to weep as he sat on a hill overlooking the city: "O Jerusalem, Jerusalem, that killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy chil-

dren together, even as a hen gathereth her chickens under her wings, and ye would not!" No imagination!

MOVED BY SUFFERING

In George Bernard Shaw's play, *Saint Joan*, the epilogue poses a piercing question. Twenty-five years after Saint Joan was burned at the stake, the old rector, now somewhat unbalanced, recalls what Joan's death had done for him. "I did a very cruel thing once because I did not know what cruelty was like. I had not seen it, you know. That is the great thing: you must see it, and then you are redeemed, and saved!"

The bishop gave his reply: "Were not the sufferings of our Lord Jesus Christ enough for you?"

Today there is a great lack of a divinely-endowed and sincerely-expressed imagination in the lives of men and women and youth. As Christians we have misconstrued the real meaning of the life of Jesus and of his mission to the world. We have become a sort of mutual admiration society, having lost the note of stringency, self-denial and heroism. As someone has said, "We have taken the crosses out of our churches and put in cushions instead." The status-quo must be preserved. We must not disturb anyone.

Thus, our complacency and our indifference and our hypocrisy are the causes of the mute response to Jesus' appeal in a world so badly in need of the restorative and regenerative life in Christ. Christianity must become alive and powerful through the use of imagination—imagination that is dissatisfied with life as it is and that is content only when life is stretching out to where it ought to be.

IN FAITH AND ACTION

There must come in our day and generation a revitalization of the zeal and devotion and daring of apostolic Christianity. The early church turned the world upside down in order that she might turn it right side up.

In the words of Dr. McCracken: early Christianity "was associated with effort and enterprise, with persecution and tribulation. It was a creed for heroes; it put men on their mettle; it tested all their powers of endurance. It set them hard tasks, confronted them with perplexing problems, matched them against apparently superior odds. The first Christians . . . were persuaded that their faith was absolutely indispensable to the welfare and salvation of man-

kind. It was something to live for, to fight for and, if need be, to die for. Its enemy was not a power to be circumvented, outwitted, or ignored, but a power to be ceaselessly and relentlessly attacked, and attacked right out in the open . . . It became a center of attraction for heroic souls, and as such conquered the world of that day."

In other words their imagination, of a world brought under the influence of the magnetic attraction of the word that became flesh and dwelt among us, led them to the death, if need be, for the sake of the kingdom.

Carlyle lacked imagination when he stood on that bridge overlooking the

slums of the east side of London, and disgustingly said, "God does nothing." But the one who stood in the same place believing that God could do something about it through him went down in there and cleaned the place up and helped the people gain a new outlook. Albert Schweitzer's explanation for leaving fame and fortune to go down to Africa as a medical missionary is simple: "I met Jesus." It was imagination that led George Washington Carver to lift the general level of life for his own people. No doubt about it, that person was right who said, "Wherever there is any saving to be done, Christianity ought to be in it."

On With The Miracle!

Sermon on Family Week

By R. Furnas Trueblood

THERE is a glowing Scripture selection from Isaiah, and it is summed up in these words, "Unto us a child is given." You can make that prophetic and theological if you want to, but at this moment it seems quite possible to apply it to this day and our situation, and what we are thinking about — *babies*. "Unto us a child is given." Congratulations everybody! God has been so good to us. It is a great day.

I was thrilled one day recently when I picked up *The Christian Home* magazine and saw on the editorial page a beautiful picture of a young father looking at his tiny baby in a bassinette, and underneath the picture I read these words in large letters, "The Miracle Has Only Begun." Then in smaller letters the editor went on to say in part, "At the birth of a child, God and two parents cooperate in one of the most overpowering of miracles . . . but the miracle has only begun. It must be brought to its climax in the maturing of personal experience of God as genuine faith is lived out in the matrix of the family . . . In the home where we live our religion, that crowning miracle becomes possible." (*The Christian Home*, April, 1948, Page 1.)

Now, on this Mother's Day — this Christian Family Day — I would have you think for a few moments about how we help to carry on the miracle. "Unto us a child is given." God has been good and we sing for joy. But what next? What of growth, and character development, and abundant life? What is abundant life for our children? How do they get it? How do we help them get it? Recently a religious educator quoted Luther Burbank as saying once, "If we paid no more attention to

our plants than we do to our children, we would now be living in a jungle of weeds." Well, I do not like slamming parents, or even talking loosely and freely about delinquent parents. That is negative and critical and destructive, and it does little or no good. I like constructive, cooperative thinking and planning together for better home life.

A rather startling article appeared the other day with this title, "Parents Have the Answer." It is startling because I know as well as you know that we parents do not have all the answers, and sometimes we feel as if we'd give almost anything if we knew only some of the answers. But I discovered that the author was really trying to say, "You parents are important." He has faith that parents quite generally *want* to do right by their children, and that they *can learn* to do right. That is hopeful for all of us, and that is where we as parents can start carrying on with this miracle — wanting to do right, and trying our best with God's help, to learn to do right.

Secondly, I want to call your attention to the "us" in the text, "Unto us a child is given." In the days when this was written for the Hebrews there was a deep consciousness of social responsibility or, when there wasn't, the prophets appealed to the people to listen to the call of the Lord until they got it.

"Unto us a child is born" — a child of the people. They were responsible for what happened to him, and what he became, and the government would be upon his shoulders.

That is a wonderful picture, and it applies to us, too, more than we sometimes acknowledge or realize. It ap-

plies to us in a democracy. It applies to us in a religious group like our Meeting here. Unto us a child is given." What an opportunity is ours to surround him with a circle of love; to cooperate with the home and the parents in guidance and instruction; in safeguarding and inspiring, until the miracle happens; the flower blossoms; the child becomes the man or the woman, living the life abundant.

Recently two words have come to my attention, used together in a way that seemed new and impressive — especially so, as I think of them in connection with this task of keeping on with the miracle. What is it that we want these babies — our children — our young people to be? What is the abundant life? Surely not just gadgets, and things, and an income, and easy living. Surely not merely happiness!

These two words will surprise you, and they may disappoint you at first, but think deeply about their meaning, and their possibilities. The two words are "responsive" and "responsible." Put those two words down and meditate upon them. Is there anything better that you can think of for real abundant living?

Responsive! Responsive to God, and the call of the inner voice, any time, any where! See the possibilities in that thought. Responsive to the needs of people and to the opportunities to serve! Responsive to creative insights and possibilities. That rules out selfishness, and yet it makes life thrilling, and adventurous, and beautiful — really abundant!

Especially will it be abundant if the word "responsible" goes with the other. Too many people are not getting that idea into their thought and their characters. "Let Bill do it," is too common an expression for comfort in our democracy, and too common an attitude for comfort in the Christian Church.

Responsible! Responsible to God and to our conscience! Responsible for truth and right! Responsible for justice and for peace! Responsible for love — and for demonstrating that love is always a power for good! You see, that can be our goal, and the goal for our children — "Responsive" and "Responsible!"

Unto us a child is given! Altogether, for him, and with him, and with God's help, we dedicate ourselves to making life abundant *here and now!* That is the miracle we need! On with the miracle!

Toleration should . . . be only a passing mood; it ought to lead to acknowledgment and appreciation. To tolerate a person is to affront him.

GOETHE

Young Adult Movement

By T. Eugene Coffin

ONE of the major problems of Friends Meetings, or of any church for that matter, has been the answer to the question, "How can we hold our young people who have reached the place in life of full-time employment, and the age of marriage and home-building?"

THE UNWORKED FIELD

A glance at the statistics in many Yearly Meetings of Friends shows a sharp decline in numbers of those classed between the high school and the adult departments of our church schools. It appears that when our young people go on to college, or engage in full-time employment, their loyalty to the church takes a sharp decline. It is recognized that most of our churches are not in college centers; thus when young people go away to school they, more often than not, marry, away from home and find employment in other areas where there are no Friends Meetings. This particular problem ought to be tackled in a determined study of means to reclaim those Friends who are now out of circulation. It can and should be attempted at least.

The immediate problem before us is the fact that there are many young adults who are within the limits of our Meetings and still not actively engaged in worship and service. Skilled young men, whose utmost in ability is challenged by industry and profession, are not in the church or, if in the church, not of it, so that sacrificial service has no part in their lives. Talented young women who have entered the business and professional world, or have become excellent wives and mothers, have no time for the church. If time is given, it is often the ragged edge of a life, busy with other things and other people. The church is the loser and these young people are the victims of a condition which must be corrected if the Friends' church is to fulfil her calling in the present age.

The answer to the problem is first a spiritual one. In our church schools and young people's organizations we have given careful consideration to the conversion and spiritual growth of those who attend. We have been concerned, and rightly so, that all have a thorough grounding in the faith. In times of special evangelistic endeavor we rejoice to see young people "walk in the Light" in those morning years, and older folk "gain new ground" in those evening years. But where are those who are feeling the heat and the burden of high noon in life? Where are the young

Copies of the "Constitution" for the Young Adults Movement may be obtained by writing the author of this article.

adults? If they are in the church school, they may be going over the same ground they did when they were children and young people, vainly trying to apply it all to their present life and problems, but never really arriving. Why? The church, taking for granted they arrived ten years ago, has forgotten there is still much need of shepherding them. When in evangelistic meetings, if indeed they come at all, young adults hear sermons addressed to the young and old, but very seldom geared to point the way in their particular problems.

Though there is a feeling of lack, still there is no confidence that if one should respond to the "call" the problems would be answered. Meetings on Ministry and Oversight should make this matter one of prayerful concern. If the message and worship of Friends fails to speak to the condition of young hearts wrestling with the adjustments and readjustments of marriage and business careers, wise application of the gospel which is good news to all men, is being neglected. When the message of the church has the ring of the authority of God in it; when the worship of the church has the depth of spiritual life that reaches to every condition; when the work of the church is more than mere activity and shows "returns" for the investment of life and money; then we have reason to believe young adults will be present and give a good account of themselves.

IN ORGANIZATION

The second phase of the answer to the problem is a mechanical one. The spiritual condition being right, organization becomes the vehicle to carry the message to "Jerusalem. . . and the uttermost part of the earth." An organization known as "Young Adult Friends" has sprung up in California Yearly Meeting. It is a realistic attempt to answer the problem posed in the previous paragraphs with a deep spiritual message and an organization to carry it to all the young adults in California Yearly Meeting.

The purpose is stated in the recently adopted constitution. "The purpose of the 'Friends Young Adult Movement' shall be to advance the work of the Kingdom of God in the Friends church as follows: by winning other young adults to Christ; by encouraging the

preparation for and the establishment of Christian homes; by developing of Christian homes; by developing leadership for local Monthly Meetings, Quarterly Meetings, and California Yearly Meeting; by sponsoring, whenever possible, the youth work in the same; and by promoting Christian fellowship and service to home, church and community."

Young adult classes in church schools have been started in nearly all Monthly Meetings. Where they are practical, Sunday evening study groups have also been formed. Once a year, over the week-end of the Fourth of July, young adults from all over the state meet at Quaker Meadow. The program of the camp is sponsored by the Pastors' Association of the Yearly Meeting and includes an emphasis on evangelism, Bible study, Christian home building, and recreation. Young adults in various Quarterly Meetings have gotten together at Quarterly Meeting time to discuss, under competent leadership, problems peculiar to the group.

INVESTMENT IN "FUTURES"

The first annual Yearly Meeting Young Adult Banquet was held recently at Mid-Year Conference time. A constitution was presented and adopted; the program for the year outlined; and a stirring message given. Nearly one hundred young adults attended the banquet and responded to the inspiration of a new movement. *The Young Adult Friend* is a mimeographed news-sheet circulated to all young adults in the Yearly Meeting. Its monthly edition contains news items from various groups, helpful suggestions, words of inspiration, and is permeated with a spirit of Christian fellowship.

These are the beginnings of an organization that has in its destiny the future of California Yearly Meeting. If it spreads, as its originators feel it will, perhaps the future of Friends in America may be wrapped up in these seeds of a new movement.

If Friends are to be strong enough to maintain the far-reaching program of love and reconciliation already committed to us, the young adults must be won to Christ; challenged to their best efforts in the church; geared into the mechanics of Friendly government; and thrust out by an inner compulsion to produce "returns" for the sacrificial service that has characterized the generation just passed.

"Young Adult Friends" is California Yearly Meeting's start in answering a persistently provoking problem.

Friends Women Unite

Conference Review

By Faith A. Terrell

THROUGH the Hudson River Valley in the beauty of new leaf and bloom, some three hundred women from the North, South, East and West journeyed to Poughkeepsie, New York, for the Twenty-second General Conference of the Woman's Missionary Union of Friends in America, held from May 1-5. The Societies of New England and New York Yearly Meetings shared the financial and arrangement responsibilities of the conference, but the heavy burden of entertainment fell upon the women (and men) of Poughkeepsie, Clinton Corners, and Clintondale Meetings who, uniting in close organization, did a remarkably cooperative task in housing, feeding, and transporting, as well as meeting the hundreds of the small needs of such a large group of women.

With the text from II Corinthians 5:18-20 as the guide for the entire conference, all attending felt that God had given to each of them "the ministry of reconciliation" and that they are "ambassadors for Christ." From the opening dedication service, led by William J. Reagan of Oakwood School, to the closing benediction, the women attending grew closer and closer together in acceptance of God's task for them.

The conference was conscious of the absence of its "love" missionary, Esther Baird, but happy for the presence of Westine Shufelt, "joy" missionary, and Violet Linton, mountain "hope" missionary. All were united in approving Helen Newlin Kindel, newly appointed to go with her husband and two children to Africa, as the "faith" missionary. Twenty-six other missionaries were present and brought the vision of Friends' work in its broad outreach much closer to us.

The conference accepted prayerfully and courageously the request from the American Friends Board of Missions that the Union assume the raising of \$11,400, a sum greatly needed this year, to send to Africa eight missionaries and to bring home some ready for furlough or retirement. The conference approved the continuation of the giving of its united thank offering to building a new dining room at Happy Grove School in Jamaica.

Several speakers brought searching messages on the place of Christian men and women in world action. Dr. Jesse Wilson, secretary of the American Foreign Missionary Society, said that "greater than any other revolutionary force in the world today is that of

Christian fellowship. It can overcome. The grace of God is equal to meeting this desperate need." Errol T. Elliott, secretary of the Five Years Meeting, said "Build the Church. It is the most solid force in the world, yet it must be expendable." David Henley spoke of the value of uniting missions and service in the world. Anna Dozier, vice-president of the United Council of Church Women, spoke of the need of revitalizing our spiritual life that we may have cells of great spiritual influence. War conditions show spiritual bankruptcy. Hilda Yen of the Secretariat of the United Nations gave a remarkably clear and vivid picture of the present United Nations Organization, and of the great need of strengthening it to a World Federation with the power to punish individual violators.

Out of these great messages came a set of resolutions that show a tremendous step forward for Quaker women. It was the hope of the conference that these might be taken back to each local group and become a matter of study and action of the group.

After two years' study, the conference approved adopting the new by-laws for the united organization, allowing all local groups to grow into this new procedure as fast as possible with no compulsion whatsoever. Many local Societies have already found great benefits from the new plan.

The following are the new officers: Helen E. Walker, president; Henrietta Carey, first vice-president; Lillian Chant, second vice-president; Mildred Maxwell, recording secretary; Ethel Votaw, corresponding secretary; Marie Hadley, treasurer; Nelle Little, assistant treasurer; Helen L. Woodard, secretary of literature; Ruth Snyder, young woman's work; Lois Brown, junior work; Ellen Robinson, stewardship; Miriam Levering, peace; Ethel Payne, missionary education; and Lela Mills, Christian service. *Missionary Advocate*: Freda Hadley, editor; Mabel Young, subscription manager; Naomi Pyle, program editor.

Merle L. Davis brought to the conference pictures of Palestine and Arab life there, and Harold E. Walker showed pictures of California's work in Alaska. Perry Hayden presented in moving pictures and in a message his great enthusiasm and concern for stewardship.

The conference closed with a banquet at Oakwood School, followed by a pageant in which the author, Dorothy Mumford Williams, depicted through

dramatic, singing words the courage and adventurous spirit of Quaker women through the ages. The pageant closed with Elizabeth Hazard, secretary of New York Yearly Meeting, bringing the message of devotion and witness-bearing to our day, as she installed the new officers of the Union.

A conference of great vision and warm fellowship had closed. Its importance lies in the place it has made in the life of each woman present.

RESOLUTIONS PASSED

Alarmed at the drift toward war, we, the United Society of Friends Women at the twenty-second general conference held in Poughkeepsie, New York, on May 5, 1948, call for a different foreign policy. Instead of a foreign policy centered on military "containment" of Soviet Russia, backed by Universal Military Training and a peacetime draft, we need a foreign policy designed to revise the United Nations into genuine world government under law; a recovery program aimed at creating healthy economies around the world; world-wide reduction of armaments with enforcement upon individual violators; an intensive program of world healing and reconciliation; and a determined effort to reach general settlement with Russia instead of an all-out arms race and war.

To this end the following resolutions were passed:

(1) We reiterate our determined opposition to Universal Military Training; and/or the draft; to the military control of scientific research; to the military domination of American foreign policy; to the militarization of the schools; and to the ever-increasing federal military expenditures.

(2) For security we urge, instead, the passage of Senate Concurrent Resolution No. 24 and House Concurrent Resolution No. 59. This would initiate steps for changing the United Nations into limited federal government, and make laws regulating armament, enforceable upon individual violators.

(3) We urge that the United States strengthen the UN through more active participation in its valuable agencies such as UNESCO and the International Trade Organization. We call upon Congress immediately to join the World Health Organization.

(4) We urge that Congress extend the Reciprocal Trade Agreements for three years.

(5) While we commend our Government for accepting responsibility for European aid, we deplore the use of the European Recovery Program as "a measure short of war" against Russia.

(6) We deplore the failure of our Government which, for three years, has

refused to admit its fair share of European refugees and urge it to do so immediately.

(7) We oppose the present method of conducting loyalty tests of Government employees when they can be dismissed on charges that are not stated and on evidence they cannot examine. This is contrary to American standards of justice.

(8) We are opposed to the use of grain for beverage alcohol.

(9) We oppose the Dolliver Bill which makes the willingness to bear arms a requirement for citizenship. This violates the principle of religious freedom.

(10) We favor such steps toward racial justice and civil rights as:

a. Protection for the right to vote without discrimination on account of color, race, or other unreasonable classification. (Suffrage should be granted to Indians in New Mexico and Arizona. We urge the passage of Senate Bill 2363 for their rehabilitation.)

b. The enactment of federal legislation barring racial segregation in interstate transportation.

c. The enactment by Congress of an anti-lynching act.

d. An Organic Act for the people of Guam and American Samoa, guaranteeing citizenship and civil rights and transferring them from naval to civil control.

e. Protection of rights for Indians in Alaska.

CONTRIBUTORS

OLIVE V. APPLEGATE—385 East 116th Street, Los Angeles 3, California.

GLENN WELMER DOUGLASS—Epping, New Hampshire.

BESSIE SMITH STANTON—Green Hill, Miamisburg, Ohio.

EDWARD DOWSETT—New Zealand Friend, traveling in the United States, and England, 20 South 12th Street, Philadelphia, Pa.

CHARLES A. LAMPMAN—Minister University Friends Meeting, 530 South Glenn Street, Wichita, Kansas.

FAITH A. TERRELL—Member Wilmington Yearly Meeting, New Vienna, Ohio.

R. FURNAS TRUEBLOOD—Minister West Richmond Friends Meeting, Richmond, Indiana.

So we saunter toward the Holy Land, till one day the sun shall shine more brightly than ever he has done, shall perchance shine into our minds and hearts, and light up our whole lives with a great awakening light, as warm and serene and golden as on a bankside in autumn.

THOREAU, in his essay on *Walking*.

QUAKERS A LA NEW ZEALAND

By EDWARD DOWSETT

As the time of our departure from your hospitable shores draws near I want to do two things: one, to express the love that both Ruby Dowsett and I feel to the many Friends in Five Years Meeting who made our stay among you so rich an experience; the other, to redeem my promise to write something about the Society of Friends in New Zealand.

In order to understand the position of Friends in our young and—as compared to the United States—almost infinitesimal country, it is important to compare the beginnings of Quaker life in both places. Whereas, in the United States large numbers of Friends arrived together and began worshipping as Friends immediately after they set foot on land, in New Zealand there was no such mass settlement and, consequently, no organization of Quaker worship and discipline. Over the first quarter of a century in the history of the colonization of New Zealand only a few families of Friends came as settlers and they arrived in widely-spread areas and at considerable intervals. It was natural, then, that in those early days only a few Friends remained members of the Society. Towards the end of last century the tempo of emigration speeded up. More Friends arrived and the first established Meeting came into being. From that time on the problem for New Zealand Friends ceased to be one of dispersal and became one of integration. This integration was achieved as a result of extraordinary effort and self-sacrifice on the part of concerned Friends. The ancient practice of visitation among Friends was practiced with faithfulness and fervour—aided by occasional missionary visits by English Friends.

By 1900, Quaker worship and testimonies were firmly established in the northern part of the country and the first meetinghouse was occupied. Within a few years, Friends were called upon to stand firmly by their peace testimony in resisting compulsory military training for youths. Other pacifist groups associated with Friends in what was for a time a lost cause. Quite a number of New Zealand boys served terms of imprisonment for refusing service but eventually a conscience clause operated and, finally, boy conscription was abandoned.

In 1912, the next big step in integration took place when, for the first time, Friends from all parts of New Zealand met in Conference. Since then New Zealand General Meeting has been regularly held each year. There are now five Monthly Meetings, one "allowed"

Meeting, and several occasional Meetings. In 1920, a boarding school was opened at Wanganui. This school is the only co-educational boarding school in the country. It caters to ages from nine to fourteen, maintains a high educational standard and is open to scholars of all creeds and colour—children of Asiatic or Maori blood are welcomed. The school has come to mean something of great worth to Friends and is beginning to exert an influence beyond the borders of the Society.

During World War I, no provision was made for conscientious objectors when war time conscription was introduced and almost all Friends of military age underwent terms of imprisonment, including deprivation of Civil Rights for ten years. In World War II provision for exemption was made and only one of our members suffered defaulters detention for the duration of the war. It is, I think, true that the peace testimony has been faithfully maintained. New Zealand Friends have always been strongly international in outlook.

Of recent years, interest in the work of both the A.F.S.C. and the F.S.C. of London Yearly Meeting has grown and it was possible for us to send eleven New Zealanders to China under the F.A.U. and, with aid from the Chinese residents in the Dominion, to contribute over 3,500 pounds toward their expenses. One New Zealand Friend is in Calcutta supported by the A.F.S.C., and another is acting as secretary for the Shanghai Friends Centre.

New Zealand General Meeting is a constituent body of the New Zealand Council of Churches and a member of the Inter-Church Council on Public affairs. Friends seek to cooperate with other community groups where possible.

Our debt to English and American Friends is very great. We are a small group and we feel our remoteness keenly. The attendance at the World Conference in this country in 1938 brought American Quakerism very near to us and the work of the World Committee for Consultation has meant a great deal to us. In New Zealand, the entire work of the Society is done on a voluntary basis; we are without any whole or part-time workers. This fact makes visits such as those of Robert, Lyra and Dorothy Dann of immense value.

In conclusion, may I say that in pursuance of our Minute, "to strengthen the growing links among Friends," we have, ourselves, been greatly strengthened. We should like to have seen more of you but the days at Quaker Hill and in visiting among you have made us realize what precious things we should

have missed had we not contacted Five Years Meeting. In worship we have known you "in the things which are ETERNAL."

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Friends University: The Growth of an Idea, by Juliet Reeve; printed for Friends University by the Wichita Eagle Press. Price \$3.95.

This book was written as a part of the 50th anniversary celebration of Friends University which takes place in June of this year. Most books written for such a specific purpose have a narrow reader interest, limited primarily to the people who already knew all of the things that are in the book. That is not true of this book. It should have a wide reader public in terms of the material it presents on the history of the plains states during the early part of the twentieth century. The author has caught the excitement of the boom of the eighties, and the empty despair of the depression which followed it. She has not been content to deal in terms of industrial development but has probed the minds of men and women of the mid-west who, in those pioneer days, were interested in education. The struggles of a young and financially poor college in a young and bumptious community are presented with fine honesty and sympathetic restraint.

Juliet Reeve, from her own Quaker background, has written simply yet eloquently of the concern of the people of Kansas Yearly Meeting in the founding of Friends University and in the years of its growth. The "Idea" as she has developed it will speak to the hearts of members of the Society of Friends from whatever Yearly Meeting.



Our Final Choice is a pamphlet representing the view of W. T. Holliday, president of the Standard Oil Company (Ohio), on the subject of "World Government." It is an approach from the viewpoint of big business. A condensed statement appeared in *The Readers Digest* for January, 1948. Order the larger or abbreviated statement free from the Standard Oil Company, Midland Building, Cleveland 15, Ohio.



Pastoral Counseling in Family Relationships by Leland Foster Wood is a publication by the Federal Council of Churches, at sixty cents each. Pastors will find this booklet very rewarding.

BOARD ON PUBLIC MORALS PROGRAM

The Board on Public Morals adopted a program for the coming year which includes the continuance of the services of H. Millard Jones as information secretary. He is administrative director of the United Temperance Movement of Minnesota and has extensive facilities for reference in that particular field. Friends desiring such information should address him at 4614 Chicago Avenue, Minneapolis 7, Minnesota. The *Friends Monthly Bulletin of Temperance Facts* will be continued under his editorship.

The general work of the board, including the coordinating of the work of the various Yearly Meeting committees in this field, will be under the leadership of Raymond E. Mendenhall, chairman of the board. This work will include the sponsoring and underwriting of several regional or Yearly Meeting public morals conferences, similar to that held in Baltimore Yearly Meeting in October of last year. Friends interested in the setting up of such conferences should correspond with Raymond E. Mendenhall at 1601 First Street, Brownwood, Texas.

The board also decided to join in underwriting the work projects for Young Friends now under consideration by several of the Five Years Meeting boards. Murvel Garner was continued as the public morals representative in conferences with other boards at Richmond.

RAYMOND MENDENHALL

BIBLE STUDY ON CHRISTIAN GROUP FELLOWSHIP AND COOPERATION

BY GILBERT BOWLES

This outline is merely suggestive. It calls for careful study of the outline, and of each of the four main headings. These Scripture passages are records of believers experimenting in the laboratories of real life. They become living and vibrant when relived in the laboratories of individual and group life in our day in many parts of the world.

THE TRUE FOUNDATION AND EXPERIENCE OF CHRISTIAN GROUP FELLOWSHIP

Potential oneness of all people. Acts 17:24-29; Acts 10:34-35

Realization of a deeper unity in Christ. Colossians 3:9-11; Galatians 3:28

Response to the presence of Christ in group worship. Matthew 18:20; Mark 6:30 (1st half); Luke 24:15

Sharing the essentials of life—not necessarily by that early method. Acts 4:32-37

The sharing of burdens. Galatians 6:2; Acts 20:35

Obedience to the will of God. Psalms 119:63

Each thinking of the good of others. I Corinthians 10:24; Romans 13:1-7

Suffering and rejoicing together. I Corinthians 12:26; Hebrews 13:1-3

SECRETS OF PRESERVATION AND GROWTH OF GROUP FELLOWSHIP

Absolute truthfulness. Psalms 51:6; John 16:12-13; Ephesians 4:15-16; Ephesians 4:22-25

Tolerance—no harsh judgment. Matthew 7:1; John 7:24; Romans 14:13

Mutual appreciation of the character and gifts of all, and help in their development. I Corinthians 12:1-31

Continuous peacemaking in personal and group relations—essential to wider peacemaking. Matthew 5:9; I Thessalonians 5:13; Romans 14:19

Mutual confession of mistakes or sins. James 5:16; Colossians 3:12-13

Living in joyous love and unity and in mutual appreciation. Romans 12:10; Philippians 1:20, and 2:1-5; Colossians 3:14-15

Adaptability to the conditions and needs of others. Corinthians 9:19-23

Teaching one another in group meetings. Colossians 3:16; Ephesians 5:18-20

Fixed habit of frequent meetings. Hebrews 10:25

Seeking unity in variety of life and thought. I Corinthians 1:10-13, and 3:21-23

RESTORATION OF FELLOWSHIP WITH INDIVIDUALS WHO DRIFT AWAY

Friendship and love in trial and adversity. Proverbs 17:17; Hebrews 13:3

Exhortation and reproof "with all longsuffering" when really needed. II Timothy 4:2

Personal reconciliation between two people. Matthew 5:23-24

Active effort to restore the erring believer. Galatians 6:1

Outreaching readiness to welcome back one who has gone astray. Luke 15:20

Contrast the above with the cold, unforgiving spirit shown in Luke 15:25-32

Children to share in the yearning heart of the Father God. Luke 15:1-32, with Matthew 5:48

THE OUTREACH AND INGATHERING POWER OF THE FELLOWSHIP GROUP

Outreach of children of the light. John 12:36; Matthew 5:16; II Corinthians 4:6; Ephesians 5:8

Inner transformation by leaven. Luke 13:20-21. Growth of the mustard seed—Luke 13:18-19

Convincing power of a witnessing group. I Corinthians 14:23-25; Matthew 5:19; I Peter 3:15

The whole book of Acts as a record of the measured response to Jesus' word as recorded in Acts 1:8

One illustration of the above. Acts 8:1-4

THE SOCIAL ORDER COMMITTEE

FOR FRIENDLY ACTION

UNITED SERVICE BUDGET

We Need It!

It is the projection of ourselves into the total program of the church—eleven Yearly Meetings helping themselves in a united program of Missions, Christian Education, Peace, Public Morals, Education, Evangelism and Church Extension, Social Order, Stewardship, Ministerial Training, assistance to Aged Ministers and Missionaries and help in producing our Sunday School publications.

We Have Set It!!

The representatives of eleven Yearly Meetings met at Richmond, Indiana, in April and decided how much it would take in dollars to provide for these needs.

We Must Raise It!!!

The amount needed — \$119,800 — must come from eleven Yearly Meetings. Our United Service Budget — benevolent giving — is always voluntary, so every one of us must participate according to our individual ability.

The Budget

Mission Board	\$ 80,000
Christian Education Board	15,000
Peace Board	5,000
Committee on Evangelism and Church Extension	4,250
Committee on Aged Ministers and Missionaries	1,500
Public Morals Board	900
Social Order Committee	300
Stewardship Committee	200
Education Board	100
Ministerial Training Committee	50
Sunday School Publications Subsidy	3,000
Fixed Charges	6,500
Reserve	3,000
	\$119,800

The Eleven Yearly Meetings

Baltimore
California
Canada
Indiana
Iowa
Nebraska

New England
New York
North Carolina
Western
Wilmington

The Way to Participate

According to your ability.
Through your local Monthly Meeting treasurer.
As regularly as possible throughout the year.

The Social Order Committee adopted a statement which they shall use widely on their leaflets regarding the basis of social action among Friends. The statement reads, "Jesus went about doing good." Do we merely go about?

Christian social action is the response of the church to the spirit and teachings of Jesus Christ as they bear upon the relationships of man to man and group to group.

The Christian is to be filled or baptized with the Spirit of God. "God is love." We must live in the spirit of love. "If a man say, *I love God*, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." (I John 4:20). We live in the spirit which makes us our brother's keeper and does good to all mankind. Not only is every human being of supreme worth to our heavenly Father, but also to us. So we seek an environment for every person in which he can reach his highest spiritual, mental, and social development. Friends gained fame by applying the spirit and teachings of Jesus.

In addition to the above statement, the committee laid plans for several leaflets. One of these is to be a *Guide to Social Action Through the Local Meetings*, with many suggestions for carrying out the concern of this committee. Many of these are being carried out already in part of our Meetings, but we feel that all of them should be considered by every Meeting. Another leaflet will be for general distribution on *Friends Social Testimonies* of which there are a surprising number since Friends have long been leaders in social pioneering. The other leaflets will be a set of action-project suggestions for Young Friends. It is expected that there will be one action-project covering two Sundays and week-day activities each quarter. These will be appearing in the Youth File of the Young Friends Division, and information about these projects will be available this summer at the camp conferences.

Some plans, part of them tentative, have been made for members of the Social Order Committee to visit Yearly Meeting camps or conferences of Young Friends and to assist in the leadership. Thus in the summer of 1948, we plan the following visits: Clarence Cunningham to Western at Quaker Haven; David Day to New York's camp; Leslie and Dorothy Frazer to Canada at Waubaushene; Marcus Kendall to Wilmington; and Milton Hadley to Camp Waters in Baltimore Yearly Meeting. Then the 1949 summer schedule will include, if plans work out, the following visits:

the Frazers, to Nebraska; Marcus Kendall to Iowa; David Day to North Carolina; David Henley to Indiana; Clarence Cunningham to California; and Milton Hadley to New England.

An earnest effort will be made in the near future to secure a correspondent in each of the four hundred and ninety-four local Meetings of the Five Years Meeting. We ask each Monthly Meeting to send in the name of an interested or concerned Friend, preferably a young adult, to Milton Hadley, Route 4, High Point, North Carolina. Then the Meeting will be sure to secure the material which is being sent out to the various local Meetings.

MILTON H. HADLEY

The Devotional Life

UNFAILING LIGHT

"And God said, Let there be light, and there was light. And God saw the light that it was good: and God divided the light from the darkness. And God called the light Day and the darkness He called Night. And the evening and the morning were the first day!"

That first day! How wonderful it must have been! But was it more wonderful than the days that have been dawning ever since?

Softly gray, the dawn begins. Slowly, pale tints appear, overcoming the shadows, then change to brighter hues, expand, and crowd away the darkness. Once more the heavens and the earth are flooded with the miracle of light. Gently fading, the brilliance gives way, and calm azure spans the vaulted skies. The world turning to the great source of light is flooded with its power.

The full radiance of noontide comes, then wanes, until the slow, revolving earth is blest with glory from the western sky, as the light of day spreads out its varied rays before it steals away.

It still shines on and, through the hours of night, the darkness is not utter dark. 'Tis stabbed with brightness here and there, reflected from other spheres still flooded with the light.

Soon day will dawn again on earth. . .

As recurrently, day dawns upon the world of matter and things, what of that other light—"the true light that lighteth every man?" Does it reach into the inmost heart's recesses and draw us to the mind of God? Can it shine into and through the mortal? If so, how can this Light be related to every-day existence?

In the world of science when a beam of light is broken into its component parts, we can see the beautiful colors of the spectrum. In the realm of the spiritual, if we separate into its com-

ponent parts this True Light that lighteth every man (if he will), what shall we find? As surely as we find the primary colors in light that passes through the spectrum, we shall find the primary virtues.

What are these? Paul tells us. He calls them the fruits of the Spirit and names them Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance.

These virtues penetrate every-day life as surely as a beam of light penetrates darkness. Thus, can the True Light shine through mortal man upon the daily problems and vexations.

When the Mind of God shines into and through us, the flaws that would deflect the light—our faults and sins—these can be purged away.

MABEL CARTLAND MOODY

HAROLD EVANS TO PALESTINE

Harold Evans, active Philadelphia Friend, has been appointed Municipal Commissioner of Jerusalem. He will go to the Near East shortly, accompanied by James Vail. His primary function will be to attempt the establishment of a truce in Jerusalem. This is a high honor, but chiefly a great opportunity whereby Quakers are asked to assume important service for the peace of the world.

NIAGARA

Racing in rapids,
Sparkling in sunlight,
Silvered by Moonbeams,
Thundering, tumultous,
Outpouring immensity,
Brilliant in mistiness,
Rising like incense,
Glorious like holiness
Diffusing in splendor
From out the eternal!

GLENN WELMER DOUGLASS

TEMPLE SONG

We are the temple fires that warm
The hearts of storm-tossed men.
"Go on!" we urge. "Go on, through storm!
Safely to port again."

We are the temple gongs that ring
In hearts of men who pray.
"Go on!" "Go on!" "Go on!" we sing.
'On! To a better day!'

OLIVE V. APPLGATE

PENTECOST

June is the year's bright Pentecost
When all the winter prayers of earth
Are answered, and all doubt is lost
Before the wonder of rebirth.

The rushing mighty winds are gone,
And now red roses are uncurled
To sit like tongues of flame upon
The wide green shoulders of the world.

How heavy the untrusting heart—
How far from Eden, and how lost:
Now let it waken and be part
Of June and Nature's Pentecost!

BESSIE SMITH STANTON

LOST DREAMS

Go find your dreams—
Crushed bits of scattered dreams—
In the land of lost desire.

Go bind your dreams—
Bright bits of tattered dreams—
Into oriflamme of fire.

OLIVE V. APPLGATE

QUAKERDOM • AT • LARGE

Wilmington College has an enrollment of two hundred in its extension center at Air Force Material Command, Wright Field, near Dayton, Ohio.

* * * *

Helen Hawkins Harris, formerly from Ohio and now a member of London Yearly Meeting, plans to visit her sister, Mary Hawkins Terrell, and other relatives in America this coming summer.

* * * *

Frederick B. Sainty, member of London Yearly Meeting, and well-known to many Friends in America, died on April 24. A special meeting for worship in his memory was held at Brighton on May 2.

* * * *

It is something other than a graceful dodge when THE AMERICAN FRIEND corrects a recent news item taken from *Western Work*. The four Young Friends from Western Yearly Meeting will not attend the Holland Retreat, but will itinerate in the British Isles.

* * * *

Quakers are nearly always outnumbered by members of other denominations in Quaker colleges. In Friends University there are one hundred and forty-one Methodists, one hundred and five Quakers and others in decreasing proportions.

* * * *

Young Friends are really going Dutch, and it will be a real Dutch treat as they and the Holland Friends share with each other in the retreat at Ommen School, Holland, this summer. Latest recruit is Doris Stogsdill of the University Friends Meeting, Wichita, Kansas.

* * * *

Lindley D. Clark of the Earlham Class of '86, and the age of eighty-six, sends his greetings to friends as well as gratitude for their many remembrances. He is confined at home, but his spirit still breaks through in occasional letters that often have been very helpful to THE AMERICAN FRIEND.

* * * *

Along with his hometown paper, THE AMERICAN FRIEND "takes its hat off to Edward L. Macomber" who completes fifty years of service as Town Clerk of Westport, Massachusetts. Every candidate competing against him for a half-century has regretted his race, so says the news. "Town Clerk," in the New England pattern of local government, is unique among American political posi-

tions. To hold that position is a mark of real community esteem.

* * * *

To Friends everywhere who know Levi Pennington (and is there anywhere a Quaker who does not know him!) his book of poems, just off the press will be warmly welcomed. Under the title, *All Kinds of Weather*, he has drawn together his singing thoughts, and they are all the truer and clearer because he sings them. Watch for a review of them in THE AMERICAN FRIEND. In the meantime order them at \$2 from the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

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Earlham College has invited all Friends to attend the 101st Commencement activities on Sunday, June 13, especially designated as Yearly Meeting day because Henry Cadbury speaks at baccalaureate services at four o'clock. He is Hollis Professor of Divinity at Harvard University, and Chairman of the American Friends Service Committee. Friends are invited to attend the Friends Meetings in Richmond and to bring a picnic lunch to enjoy on the grounds. The college would appreciate hearing from those who wish to picnic on the grounds.

* * * *

The announcement that the American Friends Service Committee has "decided to use the Nobel Peace Prize money in an effort to improve Russian-American relations," was made by Clarence E. Pickett, executive secretary of the Committee. Speaking at the opening of a two-day Friends Service Committee conference at Yale University, he announced that the Committee, "in consultation with Russian and American officials, was searching earnestly for the most effective contribution which could be made by the American Friends Service Committee."

NEWS OF OUR MEETINGS

Springdale, Iowa, Missionary Society held an all-day meeting on May 13. A comfort was tacked and finished in the morning to send to the needy. A sack lunch provided a time of fellowship at noon. In the afternoon West Branch Meeting joined with Springdale and had as speaker Athena Mortimer who reported on the Triennial conference held in Poughkeepsie this spring. During the social hour, tea was served at a prettily decorated table.

New Providence, Iowa, Friends have been favored with several guest speakers in past weeks—Elmer McGee, Fred Nora, and Kirby Page—all of whom spoke in the interest of the Service Committee. W. J. Herwig, a representative of the Iowa Temperance League, spoke on April 4. Guilford Street brought interesting information concerning the Braille system for the blind on April 11. William Penn College orchestra rendered a fine program in the church on the evening of April 15, and the following morning gave another concert at the high school. The thirty members of the orchestra were entertained in the homes of Friends over-night.

* * * *

Friends in Minneapolis held a two-day conference, May 15-16, at the meetinghouse, to study the nature and causes of the present drift toward war and steps that must be taken to preserve peace. Speakers were William Merton Scott, executive secretary of the Peace Board of the Five Years Meeting; Lloyd C. Bailey, associate secretary of Friends Committee on National Legislation; and Kyle Hoseldon, Minneapolis Baptist minister. Open to all concerned persons in the Twin City area, the conference consisted of lectures and discussions on national legislation, peace testimony and relief, conscience in wartime, militarization and a panel held on Sunday afternoon on United States, Russia and the Quakers.

* * * *

Winneshiek Quarterly Meeting was held at Sturgeon Bay, Wisconsin, April 16-18. A goodly number of the representatives were present and quite a few from other Meetings in the Quarter. The Yearly Meeting superintendent, Charles Beals, gave inspiring messages and helpful suggestions. Earl Edwards attended in the interest of peace. The pastor from Hesper, Iowa, Naomi Olsen, gave a stirring message on Saturday morning on the theme, "The blood of Jesus Christ cleanses us from all sin." Norma Henderson, substitute at Valton, Wisconsin, during the absence of Willis and Nora Craven, spoke Saturday evening on the offices of the Holy Spirit, and the sufficiency of God's grace. On Sunday morning Charles Beals spoke on Paul's missionary journey. Meals were served in the church basement. John Baxter and wife of Sturgeon Bay Meeting are working with the young people of the Quarterly Meeting. This

meetinghouse has recently been redecorated and recarpeted.

* * * *

Penn Quarterly Meeting was held in Palmer Lake, Colorado, on May 8. The meeting for worship opened with the singing of the hymn, "The Little Log Church," which was written by Winifred Slavick about the Palmer Lake meetinghouse. The Friends who attended Quarterly Meeting were interested in the progress which had been made in the building program. The noon meal was served in the recently completed basement room. Clare Willcuts, pastor of North Wichita Friends Meeting, led the devotional period in the afternoon meeting for business. Dwight Smith, pastor of the Colorado Springs Meeting, was also present and participated in the afternoon session. Evalena Macy gave an inspirational report of the meetings of the Five Years Mission Board which she had recently attended. The annual reports were received and seemed to indicate spiritual growth in the various Monthly Meetings.

* * * *

Sixty-four garments have been made by Plainfield, Indiana, women and sent to the American Friends Service Committee. The garments, made from one hundred yards of material supplied by New York Monthly Meeting through contributions of New York merchants, included fifty girls' dresses, twelve boys' shirts and two slack suits. This makes a total of three hundred yards of material supplied so far by the New York group and made into garments by Plainfield women. Velma Reece and Dora Hadley of Plainfield attended Friends' twenty-second general missionary conference in Poughkeepsie. Fifteen persons from this Meeting attended the mid-year missionary conference at Carmel, April 29. Plainfield Friends sent \$125 to the Hadley Meeting for rehabilitation of the meetinghouse that was damaged by the tornado which struck central Indiana on Good Friday. Plainfield Friends aided the communities of Coatesville and Danville also. Members of the Young Citizens of Tomorrow, junior group of Plainfield Meeting, sent \$5 to Hadley Meeting for use in the children's department.

* * * *

The British Columbia and Alberta Quarterly Meeting was held April 3 and 4 in Vancouver, B. C. The meeting for Ministry and Oversight reported that the Meetings were strong and attendance was satisfactory. This report was followed by a discussion on how to make Quaker principles more widely known. Friends felt they have some-

thing to contribute to the world and that the most effective method was to live out the Christian life according to Friends' principles as did the early Quakers. After supper, Margaret Muskett, clerk, and Martha Vallance, assistant clerk, conducted the business meeting.

Martha Vallance reported that the Victoria Meeting sends a CARE parcel each month to a school teacher in Germany and that a number of bundles of clothing have been sent to England for distribution in Europe. For many years the British Columbia and Alberta Quarterly Meeting has been held twice a year, in Vancouver in the spring and in Victoria in the fall. The Puget Sound Quarterly Meeting has been regularly held in Seattle. Now several Meetings around Seattle have joined with pastoral Meetings in Oregon. It was felt that the Vancouver Meeting, Victoria Meeting, and the Seattle University Meeting should join to form a new Quarterly Meeting in the Pacific Northwest, affiliated with the Pacific Coast Yearly Meeting.

HORIZON

Moscow's churches were filled to capacity when the Russian Orthodox Church observed the Easter feast with traditional pomp and color. The festival occurred the day after May Day, Communist Anniversary, and was accompanied by unusually good weather.

* * * *

Denazification in Germany should have been intrusted to the churches and not to the military government, Pastor Martin Niemoller has declared. "A deep ideological change can come about only through the Gospel and the grace of the Holy Spirit," Niemoller said, adding that "you cannot change an ideology by laws."

* * * *

Two million new members and two thousand, five hundred new churches were proposed as the goals of Methodism for the next four years. This quota was recommended by the Committee on Membership and Evangelism to the Church's quadrennial General Conference. The Committee said the Church now has 9,500,000 members and a world constituency of 20,000,000.

* * * *

Children, try this one! A Dr. Herschel Phillips, a dentist in Kansas City, who keeps his office open from eight to noon on Sunday, was picketed by his ten-year-old daughter, Elsie. She carried a sign reading: "Unfair to make my daddy work on Sunday. Unfair to his children because we want him to go to

church." Dr. Phillips scolded her, but the child later said: "I'm going to picket every Sunday until he stops working."

* * * *

Methodism's roots are "drying up in the rural sections" while Roman Catholics and Baptists are "planting churches in the countryside," Dr. David Lindstrom, University of Illinois professor of rural sociology, told delegates to the quadrennial General Conference of the Methodist Church. Noting that seventy-five per cent of Methodist churches are in rural areas, he warned that "spiritual erosion in Methodism must be stopped."

* * * *

Episcopalians were warned to be "on their guard against hysterical fear of communism" in a resolution adopted by the 163rd annual convention of the Episcopal Diocese of Massachusetts. Such fear, the resolution said, "May lead to fighting that danger with weapons destructive to the treasure we seek to guard." The convention also voted to support President Truman's Civil Rights program and approval of the Senate bill to admit displaced persons into this country.

* * * *

The World Peace Commission of the Methodist Church drafted a report to the quadrennial General Conference urging the Church "to strike audaciously now for constructive steps from which could emerge some form of limited federal world government." Declaring that "the world has become our parish in the missionary program and in our international outlook and policy," the report said Methodism "has moved from the mental horizon of nationalism to that of the universal horizon of one world."

* * * *

"The Present Need for Church Vocation Workers" was the topic of an address by Dr. John Oliver Nelson of the Federal Council of Churches. The outline was as follows: Today Presbyterians and Episcopalians must get over a third of their ministers each year from other denominations, and Congregationalists over a half. Methodists need many hundreds of ministers to fill vacancies and, while Northern Baptist numbers are adequate, their number of fully-trained men has declined at a rate parallel with the number of Methodists. Mission Boards meanwhile ask for several hundred more trained young people, for guaranteed jobs, than are available. There is one Negro in post-college seminary training for every 65,800 Negro church members.

Diplomacy has been defined as the gentle art of letting the other fellow have your way about things.

INDIAN COMMITTEE ANNUAL MEETING

Nine Yearly Meetings were represented by sixteen officially-appointed delegates in attendance at the Annual Meeting of the Associated Executive Committee of Friends on Indian Affairs, at Quaker Hill, Richmond, Indiana, on April 26 and 27. Five ex-officio members and four missionary workers from Oklahoma attended also. The Oklahoma delegation included Westine L. Shufelt from Council House; Ermin C. Perisho from Wyandotte; Philip and Susie Frazier from Hominy; Paul Pitts, an active member of the Osage Meeting at Hominy; Tom Armstrong, Jr., son of the ex-chief of the Senecas, a member of Council House Meeting and a sophomore in Wyandotte High School; and Tommy Frazier, eleven-year-old son of Philip and Susie Frazier, also attended, making five Indians from Oklahoma. Elon Crouse of New York State, an official delegate from Philadelphia (Arch Street) Yearly Meeting, was the sixth Indian present, and two Indian college students, Wilbur and Wilford Frazier, took part in the panel discussion at one session on Basic Problems of Indian Young People, in which seven other Earlham students also participated. Wilbur is a son of Philip and Susie Frazier, a Freshman at Earlham this year, and Wilford Frazier, his cousin, is an Earlham Junior. It was especially helpful to have eight Indians present.

Another Yearly Meeting was welcomed into membership on the Associated Executive Committee—Iowa Conservative Yearly Meeting, which has appointed two representatives to cooperate with us, making fifteen Yearly Meetings now represented on our Committee.

Changes in personnel in Oklahoma during the past year have included the resignation of Charles and Celia Whitely from the work at Hominy and appointment of Philip and Susie Frazier to succeed them there; the moving of Edward and Charlotte Hanten from the Kickapoo Center to enter William Penn College, and arrival of Elwood and Martha Hiatt to succeed them at Kickapoo. Harvey and Elneatta Custer, who substituted for the Perishos at Wyandotte three months last summer, stated at this Annual Meeting their intention to move to the Council House community in the near future and to engage in business there. Hiatts and Custers will cooperate actively in the Christian work of these Centers, but provide their own support. Armin L. Saeger and Mary Jane Hindman Saeger, Earlham College students, will help at Kickapoo Center for the entire summer this year, as volunteer workers, receiving

expenses only. They also are considering permanent location later, where they can cooperate in Christian work among Indian people.

Reports from the four centers of work in Oklahoma told of very serious problems, economic, social, and spiritual, and of added responsibilities laid upon Christian workers by withdrawal of several types of service heretofore supplied for Indians by United States Government agencies. The agencies near Wyandotte, Council House and Kickapoo have been all but closed. There has been some encouraging progress, however, in spiritual growth and in self-support, and also in efforts by all four mission Meetings to help others, including the Navajo Indians as well as people in Europe.

With much rejoicing, it was decided at these sessions to begin building the new Council House meetinghouse this summer. For nine years Council House Friends have worked and saved for their building fund. With the addition of several substantial gifts, it now totals \$6,600, with some other gifts in prospect. Careful estimates and plans submitted by Arthur and Westine Shufelt, which had been studied by the Finance and Building Committees, were approved unanimously, and it is hoped building operations can begin soon. Gifts from interested Friends will be greatly appreciated and immediately helpful now. The probable total cost is estimated at \$10,000.

The Committee hopes to meet next year again in Oklahoma. Plan to meet with us and inspect the new meetinghouse. It was decided, also, to seek official appointment of Indian members on our Committee within the coming year.

RUTHANNA M. SIMMS

BIRTHS

MILLETT—To Mr. and Mrs. Roscoe Millett, at Mercy Hospital in Iowa City, a daughter, Audrey Elaine, on May 4.

WOOD — To Oscar and Marjorie Ludwig Wood, a daughter, Teresa Kay, March 20, at New Providence, Iowa.

MARRIAGES

BERNARD-FARIS — Donna Mae Faris, daughter of Harry D. and Blanche Faris, to Kenneth Dwight Bernard, son of Raymond and Hilda Bernard, at the New Providence, Iowa, Friends' church with J. Paul Hadley officiating.

DEATHS

ALLEN—Nettie Victoria Allen of Ackworth, Iowa, daughter of Thomas and Eliza Hiatt, on April 20. She was born in 1881, and was united in marriage with Jobe Allen in 1903. A birthright member of Friends, she served faithfully all of her days. Surviving are her

mother, husband, and all of her four children.

COTTON — Letha Cotton, wife of Milford L. Cotton, on April 23, at Marshalltown, Iowa. She was born in Marshall County, Iowa, in 1885, the daughter of John and Parlee Gile McKittrick. A daughter, Lois, preceded her in death. She was a member of First Friends church of Marshalltown, Iowa. Surviving are the husband and a sister. Services were conducted by Orval H. Cox and burial was made in Riverside cemetery.

EDSALL—Ruth Ann Edsall on April 28, at Marshalltown, Iowa, aged eighty-six years. She was a native of Ohio, the daughter of John and Esther Raley, and was a member of Marshalltown First Friends church. Her husband preceded her in death. Surviving are a daughter and four sons. Services were conducted by Orval H. Cox and burial was made in Riverside cemetery, Marshalltown.

REES — Florence Elliott Rees at her home in Vermilion Grove, Illinois, on May 11, aged eighty-four years, following a long period of invalidism. She was the daughter of John and Sarah Mendenhall Elliott and, in 1888, was united in marriage with Thomas Hester Rees who survives. A birthright member of Vermilion Meeting, she had served many years as elder, Sunday school superintendent, clerk of Vermilion Quarterly Meeting, and as president of the Board of Trustees of Vermilion Academy. Besides the husband, she leaves a daughter, Alice E. Rees, a teacher in Georgetown, Illinois, high school; and a son, Russell E. Rees, pastor of Chicago Monthly Meeting. Services were held at the home with Allen Reynolds, pastor at Vermilion, in charge and burial was made in the Vermilion Grove cemetery.

OFFICE SECRETARY DESIRED

Office Secretary desired in Friends World Committee office in Philadelphia—shorthand and typing necessary; interesting work with Friends abroad; five-day week. Write Hannah Stapler, Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa.

OFFICE SECRETARY

WANTED: Office secretary for Washington, D. C., Meeting; five-day week; shorthand and typing required. Salary \$1,900 to \$2,000 per year, depending on experience and ability. Write to Herbert M. Hadley, 2111 Florida Avenue, N. W., Washington 8, D. C.

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Two books by ELIZABETH GRAY VINING. This Friend is a successful writer for children and is now the American tutor to the Crown Prince of Japan: *Anthology with Comments*, a selection of religious poems, 25 cents; *Contributions of the Quakers* (to the history of the United States), 50 cents.

Two abbreviations of standard works by early Quaker thinkers: *Barclay in Brief* (Eleanor Price Mather), 25 cents; *The Inward Journey of Isaac Penington* (Robert Leach), 25 cents.

Three widely-used devotional works: *The Reality of the Spiritual World*, Thomas R. Kelly, 25 cents; *Our Hearts Are Restless*, Gilbert Kilpack, 25 cents; *Martha and Mary*, Josephine Benton, 25 cents.

These may be obtained from the Friends Book and Supply House, 101 South Eighth Street, Richmond, Indiana.

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ENCYCLOPEDIA OF
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GENEALOGY

Five volumes of William Wade Hinshaw's *Encyclopedia of American Quaker Genealogy* are available at the Friends Book and Supply House, although the supply of some of the volumes is limited.

Volume I contains records of Monthly Meetings in North Carolina; Volume II records of Monthly Meetings in Philadelphia, eastern Pennsylvania and two Monthly Meetings in New Jersey; Volume III records of Monthly Meetings in New York City and on Long Island; and Volumes IV and V records of Monthly Meetings in Ohio, western Pennsylvania, and one Monthly Meeting in Michigan.

Write to the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana, for further information about these volumes.

LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1510 South 6th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts., Anderson, Indiana. Bible School, 9:30; Worship Service, 10:45; Christian Endeavor, 6:30; Gospel Service, 7:30; Mid-week Prayer Meeting, Wednesday 7:30 p.m. Monthly Meeting, Wednesday before third Saturday, 8:15 p.m. Albert F. Bohnert, Pastor. 901 W. 9th Street. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th-3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30. Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 10937 California Ave., Chicago 43, Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Anne Willis, Secretary, 1566 Oak Avenue, Evanston, Illinois. Telephone Greenleaf 3726.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 9670; or Larry Miller, Meeting Secretary, Butterfield 9221.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45. Meeting for Worship, 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

DETROIT, MICHIGAN

First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr. Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning Worship, 11:00; Wednesday evening worship.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Harttranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce Streets, Bible School 9:45; Meeting for Worship, 11:00; Evening Worship and Youth Activities, 6:30. Cecil E. Haworth, Minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:45; Family Night dinners, Friday at 6:15 p.m.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone JA1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spitler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, minister. RI-8406.

Friends House Meeting, unprogrammed, all-Friends. Meeting for worship 11 a.m., 1137 West 37th Place. AXminster 8567.

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Everett W. Chapman, minister, 14 Berkshire Street, Swamp-
scott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible
School at 10:00 a.m. Meeting for Worship at 11 a.m.
Richard P. Newby, minister, 111 West 45th Street, Phone
PI. 2960.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones,
Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.;
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NEWBERG, OREGON

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ter, 205 East 3rd, phone 267M. Bible School 9:45, worship
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NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th
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PASADENA, CALIFORNIA

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Citrus Heights Friends Church, Old Auburn Blvd., one-
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SEATTLE, WASHINGTON

Memorial Meeting, 6515 Twenty-fourth Avenue, N. E.,
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ors and Groups, 7:30 p.m. Office address, 310 E. Phila-
delphia St. W. Roy Ware, Clerk; O. Herschel Folger, Min-
ister. Phone 43-467.

BUCK HILL BULLETIN

The season of conferences and conventions, big and little, is now about over and plans for summer guests are well under way. It has been a pleasure to entertain the various religious, scientific, educational and economic groups, bringing guests from all over the United States. Most of these have come to us because of the absence of a bar or cocktail lounge and for the same reason we have declined many business and trade conventions because they wish to go where there is more excitement and liquid entertainment. Large conventions are planned way ahead. Already the National Women's Foreign Missionary Group, 1000 strong, is making arrangements for their Convention in 1950. Of course, Buck Hill could not entertain them all but we have a spacious auditorium that holds over 900 and the neighboring Pocomo hotels and boarding homes will accommodate the overflow. School busses and private cars will carry them back and forth.

Mid-western Friends on their way to and from the Atlantic Seaboard are cordially invited to stop at Buck Hill, which is but little off the main highway. They should write or telephone in advance and every effort will be made to take care of them. Send for maps and detailed information.

THE INN

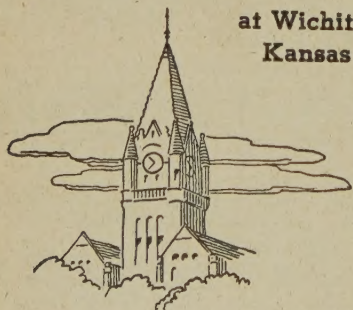
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